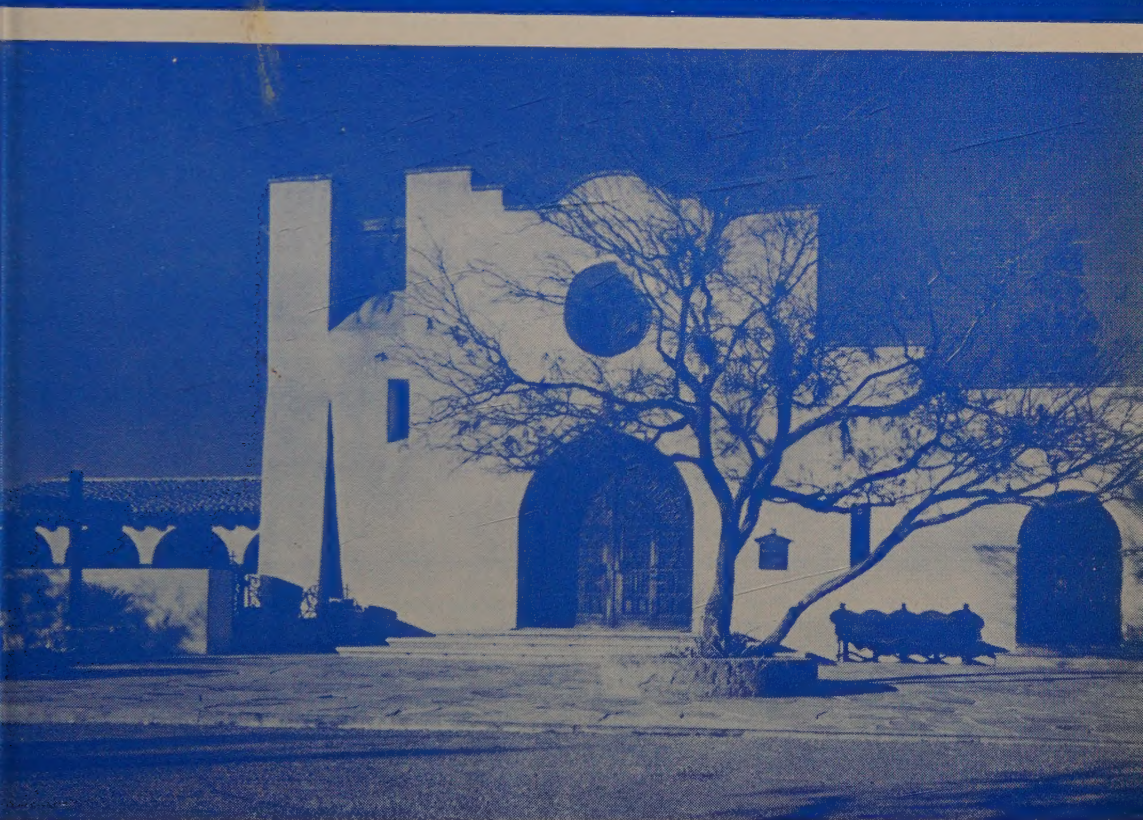


THE  
EXPOSITOR  
W D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



*St. Philip's in the Hills, Episcopal Church, Tucson, Arizona*

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# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

### ARE CHURCHES WISE IN PROCEEDING WITH NEW BUILDING OR IMPROVEMENT PLANS IN VIEW OF PRESENT WORLD CONDITIONS?

This question is being raised by hundreds of churches. Other churches, not so wise, have simply concluded that this is not the time to build a new church or undertake an improvement program, and have ceased all planning. The answer may positively be given that this is the time to plan new church buildings and improvements, because they are needed in thousands of situations, if churches are to fulfill their divinely appointed responsibilities.

This is also the time to proceed aggressively and constructively in raising funds for needed building improvements likely to be undertaken within the next five to ten years.

At present there is no indication that the Government will place restrictions on church building, although certain limitations have already been placed on civilian use of some metals, but architects can provide substitutes for restricted items in their plans.

Structural steel is slow in delivery, but our steel production is increasing enormously. Then, too, there are substitutes for steel.

The Bureau of Church Building and Architecture of the N.C.C. will be glad, as rapidly as possible, to reply to individual inquiries. The Bureau is in constant contact with Government Agencies having to deal with building materials and restrictions.

#### COVER PICTURE

Maas-Rowe Electromusic Corp. graciously supplied the cut of Beautiful St. Philip's in the Hills. See story on page 121.

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# THE MESSENGER OF THE LORD OF HOSTS

MILTON JAY PEDEN

THIS message has a long history. I first marked the text for use when I was a student in college. I began the notes for the actual sermon six years before I ever spoke from this text.

In another sense it has an even longer history. Since it involves that which I feel about the ministry it includes everything that shaped my thoughts in this direction. It includes all of my contacts with those ministers that impressed me. I feel like calling the roll of those

men — *humble and obscure men* for the most part — who impressed me with their love of God and His people. The history of this sermon should include my mother's quiet insistence "a minister is a teacher. You cannot teach unless you know." I have an old book of my father's containing a picture of a circuit rider. You cannot see his face for he is bent

over in the saddle to shield his face from the wind and the pelting rain as he rides out through the downpour to keep his appointment. All these enter into my conception of the ministry and thus enter into my approach to this text in Malachi, the second chapter: "And now, O ye priests, this commandment is for you . . . For the priest's lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts."

I

The messenger of the Lord of Hosts! And we notice that he is a messenger who is also a priest. There are those who attempt to interpret the whole of the development of Old Testament religion in terms of the struggle between the priest and the prophet. Men do tend to look at all truth from their own viewpoint—even religious truth as might be evident from a comparison of the books of Kings and Chronicles.

uncan, Mississippi

But this does not exhaust the story. Those who give this as the whole have only half read their Bibles. They need to read again of Samuel, first of the great prophets, brought up at the sanctuary at the feet of Eli the priest; or to read again of Isaiah's great experience when he went down to the temple and saw the Lord high and lifted up; or they should remember that Jeremiah, whom we slander by calling him the weeping prophet, belonged to the priesthood.

In practical matters we do wrong when we set the priestly off against the prophetic. We are called to be both and we can properly exercise only one when we realize the value of the other.

This messenger of the Lord of Hosts is a messenger with authority. We are ambassadors, not errand boys. We go not to deliver casual notes but as commissioned

envoys of the Almighty. We are not lackeys on trifling errands, but duly appointed spokesmen for the Most High.

This conception of the minister as one clothed with great authority is not one peculiar to this text or to the Old Testament. It runs throughout the New. Turn to the last chapter of the Epistle to the Hebrews and hear it described in language that we scarcely dare to use. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls." Certainly, these spiritual guides are men with great authority.

Most of you have had occasion to study the ritual of our church for ordination. Certainly two of the high points in my life were the days on which I was ordained first a deacon and then as an elder in God's Church. "Take thou authority to execute the office of a deacon in the Church of God." "Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same." "Take thou authority (as an Elder) to preach the word

"One of the questions most frequently asked me by my intimate friends among the laymen (when we come to discuss the technical side of our work) is 'How long does it take to prepare a sermon?' I confess I never quite know how to answer. There are those which spring forth full grown; and there are those which linger along for days before I feel that I am ready to deliver them from the pulpit."

This quotation is the opening sentence of an address delivered by Milton Jay Peden before the District Ministerial Association, Greenville, Mississippi, February 6, 1951, based on Malachi 2:7, and shared here with ministers everywhere who look to The Expositor as a medium for the exchange of ideas on pastoral, preaching, and administrative responsibilities of those ordained as "Messengers of the Lord of Hosts."

of God and to administer the holy sacraments in the congregation."

But it is not merely in isolated texts that the liturgy thus declares this principle. Study the offices as a whole. The whole service proceeds upon the assumption that vast authority is being conferred upon the ones who that day receive the imposition of the bishop's hands.

## II

To announce such a conception of our office is to raise another question. If the minister has such authority, how does he receive it? What are the sources of his authority, and what are the credentials of those who declare themselves ambassadors for Christ? It is to the sources of this authority that we now come.

First, our authority comes from a divine call. The more I examine the lives of the Biblical heroes, the more I am impressed with the thought that the ministry is not something which originates in man but in God. It is Isaiah asking, "How long, Lord?" and receiving his answer "until the cities be wasted without inhabitant." As long as there are those left to whom we can minister! It is Jeremiah shrinking from his task and hearing God say, "Before thou comest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations." It is our lot to say with the Master, "To this end was I born and for this course come I into the world, that I should bear witness unto the truth." The basic reason for my being in the pulpit is that God called me to this task. It is not our seeking, it is God's choice. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." I think most ministers, however reluctant they may be to begin, once in the ministry enjoy it, but even that is as Paul said, "If I do this willingly, I have a reward, but if not, a dispensation of the Gospel is committed to me." This is our divinely appointed task.

In the second place, our authority as God's ambassadors comes from our ordination. We have been warned against magical theories of the Church's rites, but they should not blind us to the facts. Something real is done when we are ordained. We become the priestly representatives of a priestly race. The authority of the Church comes to a focus in its ministry. We speak not only for ourselves, but the whole body of God's Church.

Again our authority as God's ambassadors comes from a knowledge of, and fidelity to, the Book of God, the Bible. It has pleased God to reveal Himself through this Book. Our authority must depend upon our knowledge of the Holy Scriptures. A few years ago the President of Scarritt said that it was possible for one to attend the Seminary he attended and graduate with honors and never have read large parts of the Bible. I quoted his words to a ministerial friend and was shocked to hear him say, "Well, you know there are some parts of it I never have read." I confessed I thought of Jesus's words about the blind leading the blind. I like the advice given once by an Episcopal Bishop to a group of candidates, "Boys, don't ever be more than a year away from any part of God's word. Don't leave any part of it unread for twelve months. Yes, I think you ought to read even 'the begats' that often. And some of it a great deal more. Our authority depends upon it.

Again, our authority depends upon our love for and interest in God's people. I know, of course, sometimes we can reduce them to a statistic. He is one of those whom we counted in making our report to annual conference; a name on the church record—he was baptized him on such a date; he is the fellow who according to the treasurer's record gave a certain sum to the church budget. He is all this, but he is more. He is a human being to whom we minister. He is Jim, or Joe, or Mac, with sins to be forgiven and problems to be solved. He is a man whose faults we know and whom we love in spite of his sins. If we are to speak God's message we must become identified with God's people—to enter into their experience, to suffer when they suffer and to rejoice in their victories, to be concerned with everything that concerns them.

As ministers each of us have had those times when we have had to say those things that cut and burn and sting and hurt. Well and good. Did we say them like a surgeon calmly cutting through the flesh because he knows that is the only way to heal? Or did we say it only as the expression of our own irritation and pettiness? Ours is a great authority, but it is the authority of love.

The fifth source of our authority is found in our own spiritual experience. It is based upon our own experience with God. It can be no greater than our own religious life. I heard a man say that a minister ought to so live that when he walked into the church the

(See page 140)

# WHAT CAN I DO?

NORMAN E. NYGAARD

YOU will notice the emphasis that I have placed on one word in the title. It is the one-letter word "I", a personal pronoun. It sounds egotistical, doesn't it? Perhaps you are saying to yourselves, "Who does he think that he is anyway? What can he do?" Of course the word is egotistical. The ego is the "I" of another language. Egotism is something of a curse; yet it is right and proper, and necessary that we hold a reasonably good opinion of ourselves. The dangerous thing is to hold an over-exalted opinion.

The "I" which we are to consider is not the "I" of the preacher, but the "I" which belongs to each one of us. You are aware of the fact that each letter of the alphabet was originally an ideograph: it stood for an idea. The letter "B", for instance, comes through Latin and Greek direct from the Hebrew where it is "Beth". It stands for and looks like a home, the top line being a roof over a house. "I" is probably Anglo-Saxon entirely, for the same letter has a different value in other tongues and only in the English does it stand for the individual.

But take a look at it. It's a fine, straight, tall letter. The small little "i" is not much, to be sure, but it doesn't stand for the individual. It's too hump-backed and its head and the rest of its body are not connected. The "i" has to be capitalized and become "I" before it stands for me, or for you. I stands in its own foot. It isn't necessarily prideful, but it is sturdy.

Now take a quick look through the pages of history. You will notice that everything that happens starts with one individual. Christianity started with One. The missionary enterprise began in one man. The Protestant Reformation made its beginnings in different places, but in each beginning, one man was the leader.

Sometimes it is difficult to find the one individual who was responsible for the origin of a new program or idea. But it is still safe to say that one person is responsible. Even the American Revolution started with the first one who declared himself against the Stamp Tax. Often the obscure individual

does not get into the headlines, but he has made the great beginning; for movements can only begin with individuals.

The idea towards which I am driving, of course, is that of individual responsibility. How often have we heard someone say, "There's nothing I can do. I am only one." Only one? Well, after all, isn't that all that is needed? How many more do you require to make a start? The Chicago fire began with one lantern and the lantern was lit by one match. And only one cow was needed to toss that single lantern into the hay. True, if a fire is going to keep on burning it needs material that is combustible. An idea must gain some recruits if it is to live, but it remains true that it had to start with a single individual.

It would be worth our while to try to put ourselves into the position of the individual who is brave enough, earnest enough, and sufficiently daring to venture his all for the Lord.

The first thing that you will discover about such a person is that he does not feel that he has really been cut out for the task. In that he differs from the pseudo-leader who blithely promises everything and says to all and sundry, "Come, follow me. I shall show you the way to prosperity and glory."

The true reformer, the true leader, has many qualms about his ability. He is quite apt to say, "I am not the man for this task. Someone else can do it far better than I can." When Moses saw God in the burning bush it is reported that "he hid his face; for he was afraid to look upon God." Then, when Jehovah gave him the commission to go to the court of Pharaoh and demand the release of the Israelites he said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

The Lord came to Gideon and told him that he was to save Israel. Did Gideon say, "Well, Lord, you've come to the right fellow. If you had searched a million years you wouldn't have found anyone who could do the job as well as I." No, he didn't say that. Instead he said, "Oh, my Lord, where-with shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house."

The Lord came to Isaiah, and Isaiah said, "Woe is me, for I am undone. I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Amos said of himself, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit, and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people, Israel."

They all felt unworthy but they all went. Robert E. Speer once said that the greatest element in the call to be a foreign missionary was the ability to see the tremendous need in some foreign land and the willingness to meet that need.

God's individual finally comes to a great decision. In effect, he says, "I can do anything to which I set my mind and heart." The doing of it, of course, may bring unpopularity, may make one isolated and cause people to tap their heads and call one queer. But the true reformer, the courageous man of God, is willing to take the jibes of the multitude and forge ahead despite them.

I can do anything to which I set my mind and heart. I recall a little Yaqui Indian, a Senor Rabago who lived in San Gabriel, California. He used to spend all day Sunday and much more time ministering to two Mexican congregations down the valley from Los Angeles. Who appointed him? No one. Was he an ordained preacher? Not at all. Fine Spanish-speaking ministers had often thought of doing something for those people, but they couldn't get funds to buy gasoline, or they couldn't get the money to build a church. You had to wait until those things were settled, of course.

But he couldn't wait. Those people needed the Gospel. So he just started out to minister to them. He set up organizations among them, reported them to the Board of Church Extension, and asked for Sunday School supplies to use among them. He is only one man. He is only partly educated. He isn't wealthy or influential. He isn't even a fluent speaker. But he is moved with a passion for men's souls and so he is doing a great work.

Last of all, it naturally follows that — with God's help — I can do it alone.

A man's house was on fire and two neighbors hurried out to watch the blaze.

He ran up to one of them and said, "Yell 'Fire' at the top of your lungs, will you? I'd like to get some help."

"Can't yell," the neighbor replied. "Got laryngitis."

Excitedly he said to his second neighbor "Well, then, will you run down the street and turn in the alarm?"

But the second neighbor replied, "Can't run. Got rheumatism."

He pondered for a moment.

Then a bright thought struck him.

"Well, then, gentlemen," he said, "would you mind standing around for a few minutes while I run in and get you chairs so that you can watch it more comfortably?"

It is often the fate of the lone individual who has the courage to stand for a great cause, that he stands alone. If he would fight for it he may have to fight alone.

Several years ago a woman wrote a most interesting article for a national magazine which she called, "Don't Send Your Son to College." About the time that her boy was ready to go to college they lost their money. The boy felt as if he had been badly injured by fate. He had had an easy time through high school, with good clothes to wear, a car, a large allowance. Reluctantly and almost resentfully he started off on his own, took a job and worked a year, and then made his own way through college. He had to go it alone — and it made a real man of him.

God's individual has to go it alone — or be ready to do so. When William Carey, the consecrated cobbler of India, decided that the church should finally accept and obey the Lord's command to go into all the world and preach the Gospel to the whole creation, he found that he stood alone in his Baptist Association in England. The other ministers described the task as foolish, and one of them said that when the Lord wanted the heathen converted He Himself would send the means of changing them. But Carey persisted — and started off by himself. As a result tens of thousands in India were eventually won to Christ.

We have spoken about the need for God's man to stand alone. But the final test of his work, that which makes it either temporary or lasting, is his ability or lack of ability to win others to his cause. That which he begins may die out if he can't persuade others of its validity.

Partly that is accomplished by reasons of his infinite patience with, and his real affection for people.

Partly it is accomplished by tact. New ideas take hold very slowly. Anti-slavery agitation was carried on for a good half century before it resulted in freedom for the black peoples. Our own nation, as you may be aware, was

(See page 139)

# The Editor's Columns



You!

BEING in a faraway city and pining for a touch of the familiar, as well as a renewal of a boy-time friendship of so many years ago, I followed the call of the bell on a cold Sunday morning, entered through a portal below a noble, high-flung Gothic arch, and became one of the two thousand, who on that Lenten Sunday, sought relief from the pressured world, to follow a few steps, along with Him Who was on His way to Golgotha.

The vibrant, melodious tones of the huge pipe-organ filled every crannied nook in that cathedral-like edifice. To the martial air of the old processional, "The Church's One Foundation," the sizeable robed choir moved one up the center aisle, entered the stately chancel and filled the choir stalls on both sides to capacity.

Then, in the voice of one whose conviction was strong as only one who knows *what* he believes and *why*, the liturgist opened the our "In the Name of the Father, the Son, and the Holy Ghost"—and the service was under way.

The years are behind me when I may have been overly impressed with mere grandeur of ecclesiastical architecture, deftness on the organ manuals,—pomp and circumstance of any kind. Mere form can be nothing more than mere form—physical, external, immaterial, but in this striking setting there rose up sacrifice, sweet-scented, which even a passing visitor could not fail to sense. It was more than form. Form may have been its attire—but the raiment was well cut and the body of honest worship filled it completely.

I wished that countless who protest that the spirit of the church is dead might have sat with me in that filled pew. There was ample way of answer to the babblings of such. And I, myself, wondered,—wondered how that huge congregation of earnest worshippers had been gathered from the highways and byways of life, and having been gathered, held as a unit from Sunday to Sunday.

My boy-time friend, victim of an illness, was in Florida under the healing rays of the warm sun, but his two assistants—the liturgist

and the substitute preacher for the day—left me no lengthy basis for my question. With dignity and orderliness, the service was read and joined in by the worshippers. Then came the sermon.

I honestly don't recall the text, nor is that material. What I do recall is the preacher's constant use of the second personal pronoun, "You". It was startling! It had been so long since I had heard a preacher say "You" that I had forgotten what force and power were in that word.

It was not the sin of an indefinite and impersonal "people", or "some folks", or "many". It was "Your" sin! "Your" need of a repentance! "Your" need of a Saviour!

And it occurred to me then as I was a part of the congregation, and repeatedly since that thrilling hour, that right here lies a fair part of the responsibility for the watered-down Christianity we have been preaching, and the consequent lowering of the position of the *pulpit* in the lives of people everywhere. We do not aim at any specific target! Therefore, we hit none! Our sermons are so apt to be mere blunted arrows, shot into the air, and we know not where they fall. Some of us may not even be concerned, since we spend little time and energy in searching for the place of their landing.

Mayhap the time will come when religion will again be the personal thing it once was, and should be now. But this should be obvious, that unless we in the pulpits make it personal, it will remain impersonal, empty, vain. Let us try it, and see what reaction we get from those who come hopefully seeking forgiveness, renewed and strengthened faith, and courage through Him to face a difficult hour. Let us squeeze in that word "you" until the people know you mean them, individually.

They may not react favorably, for many of us have preached too long on generalities, and both people and preacher have forgotten that it is the individual soul which must be saved from sin and disbelief, and again set upon the path which leads to Him. It is the individual soul we **MUST** save! We can't save it unless we speak to the individual "YOU" and mean—"You"!

## Good Thoughts In Bad Times

**B**AD thoughts are like blue-tail flies that swarm wherever there is filth. Like blow-flies, bad thoughts spread moral disease throughout society, blinding the eyes of men's minds, poisoning their hearts. Bad times are here because people have been thinking the kind of thoughts which inevitably bring about bad circumstances, which are certain to get worse unless——

This is an evil and adulterous generation, tormented by fear because our hearts condemn us. What have we been thinking about such things as money, pleasure, success, power, the state, the family, the church, the meaning of life, the worth of the individual, the eternal law of righteousness, and so on up to the Person and Work of God-in-Christ? Our Lord asks, "Wherefore think ye evil in your hearts?" The hidden man of the heart is all wrong. "From within, out of the heart of man, proceed evil thoughts." Then follows the foul flood of evil deeds,— "murders, adulteries, fornications, thefts, false witness, blasphemies"—these are the things that make our times bad.

So then, good thoughts in bad times do not come from within. They come from Above. "Oh God, from Whom all holy desires, all good counsels, and all just works do proceed:"—yes, in Him we have an inexhaustible supply of good thoughts which, when we draw upon it, will release such a flood-tide of Divine Grace as shall sweep out of our personal lives and out of our social order all the filth which makes our times so bad.

Right thinking about truth, honesty, justice, purity, and all the things that are lovely and of good report will bring in the kind of plain living and high thinking which made our forefathers strong and great. No Christian will deny it, nor will he ever stop trying to bring his every thought and imagination into subjection to Jesus Christ.

We dare no longer be content with a dilettante, trifling use of our Bibles, isolating a verse here and there, lifting it out of the Great Context of the whole will and counsel of the Eternal. God is now calling us to cast ourselves, body and soul, into the irresistible sweep of the Great Current of God's loving will and purpose for all mankind.

Defense? Preparedness? The best defense is in the mind armed with the full panoply of God. Guidance? What better guidance for times like these can a man have than that which is guaranteed to all who walk with Him who is the Way, the Truth, the Life. "And

thine ears shall hear a Voice behind thee, saying, This is the way, walk ye in it."

Man, what do YOU THINK?—Paul Wagner Roth, D.D.

## The Hour Calls for Faith

**T**HE hour eminently calls for faith. That could be said of any period in history. As one reads the record of the Old Testament saints and worthies we are told, that by "Faith Noah—" and thus through a long line of men who faced the crisis of their day.

Faith sustains in the hour of trial and testing. When great floods and waters come in, faith is the sure anchor. It is something not only for quiet times when life runs evenly, but in the tragic hours faith brings its healing ministries.

Insofar as our faith will lead us the victory will be ours. Faith in ourselves is insufficient. It must be grounded in a firm belief in God. The men who have conquered untoward circumstances and bought peace for the world have had faith. Heroic souls are often born amid adversity. It must be, then, that faith is more than a thin veneer that men display in the small, annoying, and fretful circumstances of the hour. It is, in essence, based upon the eternal foundation of belief in the eternal rightness of justice, freedom, liberty and truth.

Therefore, the ultimate source of faith is the everlasting goodness of God. It is by this, a belief in a personal God and in Jesus Christ, that men rise to sublime heights of devotion and service.—W. Franklin Harkey.

## If I Should Wake

*Tired from long and arduous play  
My little son knelt by his bed  
And, fighting sleep, he tried to say  
The simple prayer he always said,  
But weariness could not defy  
And so he murmured, half-asleep,  
"If I should wake before I die,  
I pray Thee, Lord, my soul to keep."  
"If I should wake before I die!"  
O God, I thought, how true of me!  
Such holy purpose I pass by;  
Such sacred service fail to see!  
How little touched by others' need  
I seize the baubles I would keep!  
O God, forgive me for the greed  
That makes my soul to fall asleep!*

—GORDON PRATT BAKER



# THE CHURCH AT WORK

## A Basic Thought for Memorial Day and Flag Day

Americanism! A few years ago, Dr. Daniel L. March, President of Boston University, Boston, Mass., wrote a book entitled, "The American Canon." The book was the result of many years of research in American documents which show the essence of the American spirit, the Canonical Scriptures, so to speak, of our religious faith.

The "Genesis" of American democracy is found in the Mayflower Compact which opens with the words, "In the name of God, Amen." The "Exodus" of American democracy is the Declaration of Independence, our going out of the land of bondage to the promised land of liberty and self-government, and it makes a four-fold appeal to God.

The "Book of the Law" is the Constitution of the United States, and in the Constitutional Convention, when it seemed utterly impossible to devise any instrument for the union which they were contemplating, Benjamin Franklin made one of his most powerful speeches, moving that the Convention be opened each morning with prayer.

Our "Major Prophecy" is George Washington's Farewell Address, in which he says, "Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

The "Gospel of Americanism" is Abraham Lincoln's Inaugural Address. Its Scriptural allusions are freighted with a moral intensity. In it he affirms and re-affirms his faith in the justice of his cause and in the righteousness of God.

The last article Woodrow Wilson ever wrote, entitled "The Road Away from Revolution," Dr. Marsh calls "An Epistle to the Americans." In it President Wilson pleads for "a Christian conception of justice," and

declares: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by being permeated with the spirit of Christ."

Our "Psalm" of Americanism is the last stanza of "The Star-Spangled Banner."

"Oh! thus be it ever when free men shall stand  
Between their loved homes and war's desolation!

Blest with victory and peace, may the Heaven-rescued land  
Praise the Power that hath made and preserved  
us a nation!

Then conquer we must, when our cause it is just,  
And this be our motto: 'In God is our Trust.'

And the Star-Spangled Banner in triumph shall  
wave  
O'er the land of the free and the home of the  
brave."

—Paul Wagner Roth, D.D.

## Making the Most of Your Life

This volume, about which a reader inquired for the young people's reading-room in a local Parish House, was compiled by John J. B. Morgan and Ewing T. Webb, and printed by Ray Long & Richard Smith, Inc., New York, in 1932. The volume has 250 pages, made up of 23 chapters, beginning with "How to Enjoy the Game of Living" and ending with "Personal Charm." Most of the personalities discussed in the volume are familiar to all of us, and learning what made them outstanding is worthy of time and study on the part of any young person. Your local library will be able to locate the volume and price for you in the Book Publishers' catalog.

## Family Week, May 6-13, 1951

Leaflets prepared by the Intercouncil Committee on Christian Family Life, representing Federal Council, United Council of Church Women, and Council of Religious Education, may be secured from

International Council of Religious Education  
206 South Michigan Avenue  
Chicago, Illinois

at 2 cents each, or \$1.75 a hundred. The theme, "God, Parents and Children," expresses the relationship between the Christian home and the Church, emphasizing the common stewardship of the home and the Church in the nurture of growing persons.

### Use of Too Much Lipstick at Communion Deplored

Deplored the use of too much lipstick by women at Communion services, the Very Rev. Philip F. McNairy, Dean of St. Paul's Cathedral, Buffalo, N. Y., writes in the weekly "Chimes"—

"Ladies, please refrain from the excessive use of lipstick at services of the Holy Communion. Many fine cathedral linens have been ruined as the result of carelessness or thoughtlessness at this point. Your help will be greatly appreciated."

### Thrift Ideas To Be Awarded

A department store executive in New York City was credited by the AP, March 15, 1951, with an offer to award \$100,000 to city employes with the best ideas on running New York economically. "Walter Hoving, chairman of an Anti-Sales Tax Committee, is reported as making the offer to Mayor Vincent Impellitteri to encourage rank and file city employes to suggest economies, the money to be distributed in prizes for the best suggestions."

Here is an idea that merits publicity, and adoption, wherever it can be applied in curbing the reckless use of public funds.

### A Pastor's Work

"Along with the ministry of the Word goes everything, and I mean everything—advice on income tax, helping to thaw out heating systems, distributing books on infant care, child development (and flea powder), with the help of the county nurse, carrying wood for shut-ins, repairing sewing machines, giving advice on home appliances, helping toward a better understanding of living costs as compared with farm prices, and on and on!"—*Bailey's Harbor, Wisconsin, Robert Girod, Pastor.*

### Vigilarm, Automatic Fire Detection

First Parish Congregational Church, Shrewsbury, Mass., announced the completion of fire alarm installation in the 186-year-old church, which operates automatically when there is an abnormal rise in temperature. Basically, it is

described as the same type of installation that protects several atomic plants, according to field engineers of the Gamewell Company, manufacturers of the devices. The system, called "Vigilarm" by the Gamewell Company, is connected with a nearby fire station by a special cable, only some 150 feet away. An annunciator, which shows the area in which the alarm is set off, is located in the entry at the rear of the church auditorium, and firefighters need only glance at the device to tell the location of the fire.

Hazardous areas are covered by the sensitive tubing—auditorium, Sunday School classrooms, boiler room, kitchens, entire ceiling of the church, mezzanine floor, attic and a good portion of the steeple; a trouble-bell in the basement warns of circuit breaks or disarrangement, and these can be attended to without delay. A manual auxiliary box located at the auditorium entrance, along with a special horn to evacuate the building if necessary. The fire detection installation is said to be an outstanding example of adequate protection in religious edifices.

### Tabulart

The glass panels exhibited for some months in various cities all over the country, showing religious art subjects as memorials or decorative needs, have brought many inquiries, and *The Expositor* is glad to announce that information and catalogs may be obtained from the manufacturer of the product "Tabulart," by addressing your inquiries to

The Charles Howe Corporation  
Newburyport,  
Massachusetts.

Carl Kastrop, 1705 Auburn Street, Rockford, Illinois, says:

"Almost twenty years have passed since I first started plugging for small religious figures in granite. At various times I have suggested bronze, aluminum, stainless steel, nickel, silver, alabaster, copper, chromium and lead. Glass had never occurred to me. No one, so far as I know, ever paid the slightest attention to my pleas; but now a new product called "TABULART" miraculously appeared on the market, and although I have had no correspondence with the corporation that manufactures it, they seem to have the answer to what I have been groping for blindly all these years."

TABULART panels are now offered in standard line of symbolic and religious subjects; catalog listings are drawn from the vast reservoir of classic art treasures, as well as

om the best of contemporary art, based on  
nsumer preference. "Tabulart" lends itself  
rticularly well to individual tastes in mem-  
ial designs, and the manufacturer is pre-  
ured to produce special panels cut to any  
esired size to fit unusual requirements, in-  
cluding murals, interior and exterior walls,  
tars, mausoleums and windows.

### Sing Tracts

Let us never lose an opportunity to hand  
ut tracts to any wavering or needy human.

### Maas Symphonic Carillon Dedicated

St. Philip's in the Hills, picturesque Epis-  
opal Church, Tucson, Ariz., was the scene  
of the premiere performance of the new  
Symphonic Carillon," revolutionary tower  
bell instrument, installed by Maas-Rowe Elec-  
tronic Music Corporation, presented in recital by  
the renowned carillonneur, Frederick Marriott  
of the University of Chicago's Rockefeller  
Memorial Chapel, and dedicated by the Rec-  
tor, the Rev. Mr. George Ferguson.

Today, we can think of no better way to  
calm the troubled heart than to provide copies  
of Frank C. Laubach's "PRAY FOR  
OTHERS," published in tract form by Upper  
Room, 1980 Grand Avenue, Nashville, Tenn.  
10c, or 12 copies for a dollar.

"The Tithe" and "In Time of Sorrow,"  
available from American Tract Society, 21  
West 46th Street, New York 19, N. Y., are  
designed to do missionary work in many in-  
stances where the spoken word might miss  
the goal.

The Symphonic Carillon is said to be the  
first electronic carillon in which it is possible  
for the carillonneur to vary the tonal coloring  
according to the harmony requirements. As  
the name implies, it produces a "true sym-  
phony of bells," full and round in timber and  
very pleasing, yet its cost is very low in com-  
parison with the cost of cast bells. The  
principal difference between the new Sym-  
phonic Carillon and previous electronic bell  
systems is said to be in the tonal structure of  
the Symphonic Bells, there being two bells of

Looking unto  
the mountains  
from  
the interior  
of St. Philip's  
in the Hills,  
Tucson, Arizona



The Symphonic Carillon is a gift to St.  
Philip's on the Hills from Mr. and Mrs.  
Scott Appleby of Tucson, and the significance  
of its installation in a church celebrated  
throughout the Southwest for its rare beauty  
can hardly be over-emphasized.

identical pitch to each note, one of these bells  
tuned to a minor tonality and the other to a  
major tonality. Reference is made here to  
the complete tonal harmonic structure of the  
individual bell, each of which is a full, rich  
musical chord in itself.

The "inner tuning," or correlation of these overtones, or partials, within the harmonic structure of each note that determines whether or not a given bell tone will sound *in tune* with another bell. Everyone has heard tower bells, either cast or electronic, which, in certain combinations of notes, sound *out of tune*; the notes clash on the ear and produce dissonance rather than harmony.

The *Symphonic Carillon* is said to be the first successful attempt to solve this tonal problem, which through its dual-tone tuning and with its double manual, produces harmonious musical sound in every combination of notes,—major or minor. Heretofore it has been impossible with an electronic carillon, all of which were tuned to either a major or minor tonality only, to make the bells sound in tune at all times; a set of bells tuned in minor tonalities, used to play major harmonies, resulting in "out of tune" sounds. To produce truly harmonious sound in both major and minor tonalities, dual sets of bells are employed.



The two manuals of the Symphonic Carillon are designed to assist the organist or carillonneur in selecting the bells of major or minor tonality, as the music requires. The two separate keyboards enable the musician to select, early and quickly, the bells of proper tonality for the score he is playing, without confusion and complicated analysis.

Professional musicians, trained in playing carillons or chimes, would experience no difficulty in playing the Symphonic Carillon so it will sound in tune at all times. The two keyboards are of great assistance to any player.

Special music has been composed for the Symphonic Carillon and special arrangements have been made of well-known classical and sacred music, which will enable sight-readers, not trained in music theory, to play the Symphonic Carillon in perfect harmony.

The Maas-Rowe Symphonic Carillon is produced in a wide range of tones and power; are available with from 50 to 98 bells and thirteen additional pedal bells; sound coverage from the church tower, roof or belfry extends from one to several miles, depending upon the amplification selected.

Certain optional accessories are available for the Symphonic Carillon, including a carillon player which plays the instrument automatically at pre-determined times; a remote control box for starting and stopping the carillon from selected locations; Westminster clock system for tolling the hours of the day and microphone and record player for public address and for broadcasting recorded music from the tower.

Complete details and descriptive literature are available from the Maas-Rowe Electro-music Corporation.

## The Sermon

The Donellan Lectures for 1949, delivered by Yngve Brilioth, Bishop of Vaxjo, Sweden, now appear in a pamphlet of 40 pages, under the title, "Landmarks in the History of Preaching."

"I would suggest as a working hypothesis," says Brilioth, "that the distinctive character of the sermon consists in three elements—

*The Liturgical*—it forms a part of divine service and is itself a form of worship;

*The Expository*—(or exegetical starts from and expounds a text of Scripture;

*The Prophetic*—it is a message for the present time, making the scriptural text a living word in the actual situation.

From here, the author makes his way through three chapters—The Ancient Church, the Scholastic Tradition, and the Reformed Sermon. The first culminates in an interesting and informing study of Augustine as a preacher. The second makes it clear that helps for the preacher are by no means a modern invention, as witness the 14th century "Summa Praedicatorum" of Bromyard, a dictionary of some 3,000 pages "where the preacher could look up under one of the many headings the topic he wanted to handle and could find there in abundance the illustrating material he needed."—A. J. Gossip, *Expository Times*.



# THE PULPIT

## THE WORLDS IN WHICH WE LIVE

(After Easter Living)

HUGO R. PRUTER

*Text: Mark 16:8. "They trembled and were amazed."*

THE most startling thing about the entire Resurrection account is the recorded amazement of Jesus' most intimate disciples. As we read the Gospels and discover instance after instance where Jesus tried to prepare them for the events to come, we cannot help but wonder at their blindness.

It is only when we discover ourselves, and the various processes of our own reasoning, that we can understand their difficulty at comprehension. We humans tend to think too much in compartments. Talk with many people today and they will tell you that religion doesn't interest them because it has too little to do with life. They tend to divide life into two compartments; this world and the hereafter.

Yet Christians should not think in these terms. Jesus did not teach that the Kingdom of Heaven was reached after death; on the contrary, He taught that the Kingdom of Heaven begins now.

The truth of the matter is that all of us are already living in two worlds. We live in the physical and the spiritual world, constantly going back and forth between the two. Every worthy aspiration, every act of love, kindness or purity, every righteous effort is an excursion into the Kingdom of Heaven.

There is another world too, and that unfortunately is the low level upon which most of us dwell. We are constantly living on a selfish, self-centered basis,—afraid that we will somehow come short in the struggle for material things. Resentment comes into our hearts far too easily, envy, greed, are all there to remind us that we are but dust.

Jesus did not enter the spiritual world by His Resurrection. He lived there all of the

time, and the grave simply could not hold that which was spiritual.

The question is not, "Where are we going?" but "Where are we now?"

Holy Week drew our attention to the fact that Easter is but three days from Good Friday. Three days from Cross to Resurrection. But it does not end there, for most of us move from Cross to Resurrection; from Resurrection to Cross, many times. An ancient legend tells us that Peter, in a time of persecution, fled down the Appian Way. As he was going, he met Jesus going up the Appian Way to Rome. Upon asking Jesus where He was going, the Master replied, "To Rome to be crucified anew." It is ever thus when we give in to cowardice, to sin, to the material world.

Two worlds, not far apart as most people would like to believe; not separated by the grave, but like two parallel roads separated only by a painted line down the center; easily crossed and recrossed.

Jesus' entire life was a demonstration of how nearly our lives resemble one another. There is no great gulf of difference, but a narrow gulf of common experience that is reached by different people in different ways.

Jesus, like all men, met anger. He was hated and despised by many. Yet it is not the hatred that others direct towards us that determines the road we are traveling; it is how we receive that hatred. To return hatred for hatred, evil for evil, puts us on the wrong side of life's highway. But the Christ way was to receive hatred and return love, to give good for evil; that put Him on the right side of the highway.

On either highway we meet pride; but to return pride for pride is to remain on the wrong side. Jesus met pride when He talked with the woman at the well. It was His humility which broke the barrier of pride and for a moment at least, He was able to bring

Orford, New Hampshire

the woman at the well onto the path of righteousness.

Thumb through the N. T., study the life of Jesus, and the startling events, the parables, tales and accounts which demonstrated a personality lifted above the care, sin and trouble of this life, and you will notice that they all take place on this side of the grave. Jesus did not obtain something at the grave; He merely retained that which He had been living for many years.

It is a simple matter to test our actions and ask ourselves whether we are living for the moment or for eternity. To pile up money in the bank is to live for a moment for the expression is right, "You can't take it with you." But to learn to love other people, is for eternity; love never dies; it is immortal.

I have known of people who dwell time and again on the satisfaction they received in "telling someone off." Such satisfactions do not transcend the grave but are left there with the human corpse to rot and decay. The very haste with which we begin to think only good of the departed, is an indication of how transient we regard evil.

How much better for them, if they had learned to hold their tongues, and with a sense of humour born out of humility, become gracious where others were ungracious. To develop spiritual qualities is to build for the future; for all time.

These things shall remain with you alway; love, courage, faith, unselfishness, purity, honesty, humility, righteousness, and all that comes from a spirit filled with God.

You must begin to live these qualities in the *here* and *now*, for it is the irreligious, the non-Christian world that believes heaven must wait for death.

Heaven, is not a gift that awaits the grave. Heaven is to be built, by you, by your life, and by your righteous acts.

The Easter message, the Resurrection account, is but the logical outcome of a life well lived. There should have been no amazement, for Jesus traveled through this life as if only eternity mattered.

His life did not obtain for Him, the Kingdom of Heaven. His life *was* the Kingdom of Heaven. He said, "The Kingdom of Heaven (is not a place) but the Kingdom of Heaven is within you."

Study the life of Christ and you will discover the peace that passeth all understanding which Christ found in this world.

The word eternal can have no other meaning, for what continues in the future, must

have a present and a past. Christ dwells in heaven because He lived there in His life on earth, and as He phrased it, "before Abraham was, I am." You shall dwell beyond the grave and you do now; some unto life eternal in righteousness and truth. Others unto eternal death, for you are already dead, to truth, to love, to the things of the spirit.

But every worthy aspiration, every act of love, kindness or purity, every righteous effort is to store up for yourselves treasures in heaven, where neither moth nor rust doth corrupt nor thieves break through to steal. You shall neither tremble nor be amazed at the future for you know what road you travel.

The joy of Easter is the assurance that whosoever shall follow Him, shall have life abundant and life eternal.



## HIS MOTHER AND MINE

CLARENCE E. MACARTNEY

*Text: Romans 16:13.*

**J**OHN NEWMAN, who left the Protestant Church, complained that Protestantism did not produce saints. No; it does not; that is, the manufactured, hand-picked and canonized saints; but real saints, those who are "in Christ," and follow in His steps, it has always been able to produce, ever since Paul named these believers at Rome and said that they were "in Christ." Sometimes you hear the cheap and shallow saying, "Christianity has never been tried." I scorn, deny, repudiate and reject that saying! I say it has been tried, tried beautifully, gloriously triumphantly in the lives of those who before this evil world confessed the Name of Christ. Every age has produced them; and you and I know some of a more recent date, and near to us, who tried Christianity and succeeded. Some of them have their names written in the pages of the family Bible, between the Old Testament and the New Testament; and their names are written, too, in the Lamb's Book of Life:—you are not ashamed of them! Christ is not ashamed of them, and they shall walk with Him in white.

Standing once by one of the great turning water wheels in Tarsus, where Paul was born, and near which little children were playing, I wondered if Paul as a child played with other

*First Presbyterian Church, Pittsburgh, Pa.*

children at that same spot? And did he live in this very street? And what of his mother? When they told her that she had given birth to a man child, did her heart leap with the hope that perhaps this might be the long-promised Messiah? Did she stand on the dock at the port of Tarsus and wave a farewell to her son as he set off on the ship for Jerusalem to take a graduate course and sit at the feet of the great Gamaliel? Did she rear with maternal pride of his advancement in his studies? Of the prominent place that he was taking and of the part he was playing in the persecution of the odious sect of the Nazarenes and Christians? Did a sword of anguish pierce her heart when one day the word came to Tarsus and to the parents of Paul that their brilliant son had apostasized from the faith of Moses and had become a Christian? To all this, we have no answer, save that of imagination.

However, in this chapter of greetings to the Christians at Rome we come upon this salutation, "Salute Rufus, chosen in the Lord, and his mother and mine." Does Paul mean here just one mother, the mother of Rufus? Or did he mean two mothers, the mother of Rufus, and his own? There are two possibilities here; first, that Paul means two mothers, the mother of Rufus and his own. Perhaps during his long stay at Tarsus after his conversion, and before he was called by Barnabas to take up the work at Antioch, Paul won his household, his father and mother and the rest of the family, to Christ; and perhaps his mother had found her way to Rome with these six other relatives and kinsmen whom Paul mentions. That is a possibility.

The other interpretation is, that when he says, "Salute Rufus, his mother and mine," he is sending a greeting to the mother of Rufus, who had also at some time played the part of a kind mother to him. If so, we wonder where and when it was? Was it in Asia or in Europe? Was it when he was sick? Did she nurse him back to health? Did she perhaps weave that robe and cloak that Paul left behind him in the house of Carpus at Troas? Did she make his thorn in the flesh more tolerable? Was she one of that band that went out to meet him at the Three Taverns when he was a prisoner in Rome? Did she afterwards visit him in the Mamertine Dungeon? Mark, who had association with Paul, and whose Gospel has always been associated with Rome, tells us that Simon of Cyrene, who carried the cross

for Jesus to Calvary, was the father of Alexander and Rufus. Perhaps this is the very Rufus whom Paul salutes; and, if so, then the mother of Rufus was the wife of that Simon, who is immortal because he bore the cross of Jesus.

We salute all mothers with these words of the Apostle. We salute "her mother," "his mother," "their mother," "our mother," "your mother," and "mine." There are those who say that Mother's Day is a lot of sentiment. It is, indeed; but it is good sentiment. It is the kind of sentiment that can wipe some of the dust and stain of the world from our eyes and from our souls. Not all mothers, unfortunately, are, in character, worthy of salutation. But, in office, in the sacred relationship of motherhood, they are worthy of salutation.

### Symbol of Sacrificial Love and Care

Why do we salute good mothers? Because a good mother is the symbol and incarnation of sacrificial love and care. In the Lithuanian speech the word for mother means "martyr." And how appropriate that is! The 103rd Psalm says that "like a father pitieth his children, so the Lord pitieth them that fear him." But when the Bible comes to speak of the utmost of human love, it finds the gauge and standard of that, not in a father's love, but in a mother's, for it asks, "Can a mother forsake her sucking child?"

What a picture of beautiful sacrificial motherhood is that of Rizpah, one of the wives of King Saul, who, when her two sons had been hung up before the Lord by David as a satisfaction to the Gibeonites, because Saul had disregarded the covenant made with them long before by Joshua, and had sacked their towns and had slain their people, took her stand where the bodies of her sons were hanging, exposed to the weather and to the vultures and the beasts. There she spread her sackcloth on a great rock for a tent and took up her sad and lonely vigil, a vigil which lasted from the beginning of the barley harvest until the first rain came at the end of the summer. By day and by night there she stood, defending the bodies of her sons. By day her waving cudgel drove off the circling birds and vultures, and by night her waving torch drove off the prowling jackal and wolf. David could be cruel at times, but he was also magnanimous; and when he heard of this mother's devotion, he went in person to Gibeon, took down the bodies of Rizpah's two sons and the five others who had been

hanged with them, and gave them decent and honorable sepulture in the tomb of Saul's father, Kish, in the land of Benjamin. In the long annals of sacrificial motherhood we know of nothing more beautiful or moving than Kiepat's devotion. I would like to be an artist and paint that picture! Only a mother could have done it! Her noble act is a picture, or symbol, of a mother's care for the bodies of her children, and, still more, for the welfare of their souls.

A mother is a man's best and safest sweetheart. Thomas Campbell, the British poet, author of the famous poems, "Hohenlinden," "The Soldier's Dream," and "The Pleasure of Hope," wrote an interesting poem on "Napoleon and the British Sailor." It is based upon a historic incident. It was the time when Napoleon had gathered his army and his ships at Boulogne and was threatening to invade England, just as Hitler threatened to do after the fall of Dunkirk. The French navy had captured a British sailor, but for some reason they did not imprison him, but permitted him "unimprisoned on the shore to roam." Always this British seaman was gazing wistfully towards the white cliffs of Dover, beyond which lay his home. One morning, as he walked along the seashore, he saw an empty hogshead come floating shoreward. He pulled the hogshead up on the shore and hid it in a cave. There every day he toiled at his work of turning the hogshead into a boat. At length he had fashioned a rude boat and bound it together with wattled willows, and with this frail craft "untarred, uncompassed, and unkeeled," and with no sail or rudder, he was going to paddle his way across the stormy channel to his homeland. But just as he was setting out on his journey, the Frenchmen discovered him and brought him back to the shore, where they laughed and jeered at his little cockle of a boat, his "little Argo." Napoleon heard of this venture, and, always ready to recognize heroism in soldiers and sailors, he summoned this British sailor before him and said to him:

Rash man, that wouldst yon channel pass  
On twigs and staves so rudely fashioned,  
Thy heart with some sweet British lass  
Must be impassioned."

"I have no sweetheart," said the lad,  
"But—absent long from one another—  
Great was the longing that I had  
To see my mother."

Greatly moved at that, Napoleon answered:

"And so thou shalt" Napoleon said,  
"Ye've both my favor fairly won."

So saying, he gave the British tar a piece of gold and sent him off with a flag of truce to England and to his mother. Yes! The best and safest sweetheart that a man has is always a good mother.

### The Symbol of Purity and Honor

Another reason why we salute our mothers is because a good mother is the symbol of purity and honor in life. In his Essay on Jean Paul Richter, Carlyle quotes a fine sentence of Richter, that "every man who has had a good mother regards all women as sacred for her sake." I wish that that were so. Mothers' voices speak out of the past tonight and say to young men and to young women, "Keep thyself pure." The thought of a good mother has often kept a man from doing evil. In Philadelphia I once went to see a young man in prison. He had fallen into temptation and stolen property. He came from a good home in the South. I remember the first thing he said to me was, "Don't tell my mother!" He could not bear the thought of his Christian mother, who had loved and prayed for him, learning that he was a thief.

### The Symbol of Faith in God

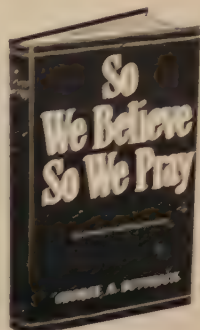
Faith is something that can be passed on. Paul knew that when he reminded Timothy of the "unfeigned faith" that had dwelt in his mother Eunice and his grandmother Lois, "and I am persuaded in thee also." Lois, that godly grandmother, passed her faith on to Eunice, and Eunice passed it on to Timothy. Henry Ward Beecher, when he was troubled by doubts, as most men at one time or another in their life are, and who often paid beautiful tribute to that great mother Roxanna Foote, said, "Now you may put all the skeptical men that ever lived on the face of the earth on one side, and they may plead in my ears, and all the scientists may stand with them and marshall all the facts in the universe to disprove the truth of Immanuel—God with us. And yet let me see my mother walking in a great sorrow, but reflecting the light of cheer and heavenly hope, sweet, patient, gentle, full of comfort for others, and that single instance of suffering is more to me as an evidence of the truth of Christianity than all the arguments that the wisest men can possibly bring against it." There is an old and beautiful tradition that the angel who let Peter out of the prison of Herod was his own departed mother. Just a legend; but

# TO Read AND TO Use

## SO WE BELIEVE, SO WE PRAY

by GEORGE A. BUTTRICK

The central affirmations of the Christian faith—culminating in the Lord's Prayer, the greatest statement of man's relationship to God—are explored and illuminated in terms of our own prayers, attitudes, and actions. "Gives the reader a sense of the wonder and glory of life when seen through Christ's eyes."—*Religious Book Club* \$2.75



## COMMUNION MEDITATIONS

by GASTON FOOTE

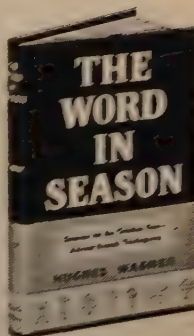
Twenty-five vivid ten-to-fifteen-minute meditations prepared by outstanding preachers for use in preparatory services or as "Table Talks" preceding the actual service of Communion. They enrich and enlarge upon the manifold blessings of the Lord's Supper in terms of the everyday spiritual interests of men and women, bringing an abundance of rich, usable materials for making the Communion service in every church more spiritually rewarding. \$2.00



## THE WORD IN SEASON

by HUGHES WAGNER

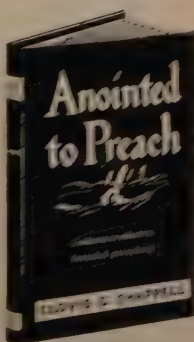
These thirty fresh, forceful sermons point up the spiritual meaning of the Christian Year—Advent through Thanksgiving. They offer every minister new patterns and striking illustrations for his own sermons—and illustrate a flexible, orderly framework for a year's preaching program. \$2.00



## ANointed TO PREACH

by CLOVIS G. CHAPPELL

One of America's master preachers here gives wise, warm-hearted, practical counsel on the importance of preaching—and the preparation and delivery of arresting, decisive sermons. THE CHAPTERS: The Preacher's Call—His Major Emphasis—The Sermon—Preparing the Sermon—Our Finest Hour—Keeping Fit. \$1.50



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Abingdon-Cokesbury

it embodies the truth that the memory of a good mother often takes a man by the hand and leads him out of the bondage and darkness of unbelief and sin into the light of truth and salvation.

To all mothers here tonight, I would like to address this question: By what would you like your son or daughter to remember you? A woman in great agony and distress, who had suffered as cruel a blow as any woman can, said to me at the end of her sorrowful recital, "Oh, if it had not been for my mother's Bible—" She did not finish the sentence, and there was need for her to do so. In the storm and darkness that had come down over her life, her mother's Bible reminded her of her mother's faith and her mother's God. Now that recollection was an anchor for her soul.

And to you who are sons and daughters here tonight I would like to say this, How near to, or far from, are you, to, or from, what your mother desired you to be? Will some mother's prayer be answered here to-

night? There is an old hymn that used to be sung, and was often irreverently mocked and parodied, "Tell mother I'll be there." But I shall never forget the night I sat in the gallery of a great auditorium in the West and joined with thousands of others in singing, at the end of a stirring evangelistic sermon, the lines of that hymn, "Tell mother I'll be there." Then it was nothing to ridicule or mock, but thousands of souls sending up a message to mothers in heaven.

Tell mother I'll be there in

answer to her pray'r:

This message, blessed Saviour, to her bear!

Tell mother I'll be there, heav'n's  
joys with her to share.

Yes, tell my darling mother I'll be there.

Angel Gabriel, before thou leavest this assembly today tarry for a moment until one soul at least shall give you a message to carry with you into the heavenly world and to the souls of the redeemed, and that message this: "Tell mother, I'll be there."



## THE VALLEY OF WAITING

(Sunday After the Ascension)

R. W. SEAMAN

*Text: Acts 1:14: "These all continued with one accord in prayer and supplication."*

OUR TEXT describes the way the disciples of Jesus filled the time between the Ascension of their Lord and the coming of the Holy Spirit on Pentecost. There were ten days in that interval—ten days during which the disciples, the women followers, and the brethren of our Lord waited for the promised coming of the Comforter.

"Ye shall receive power," Jesus had said, "after that the Holy Ghost is come upon you . . ." He had told them to wait in Jerusalem for the fulfillment of that promise. Then they were to go out to witness to His Resurrection in the holy city itself, in all Judea, in Samaria, and unto the uttermost parts of the earth.

It was a crucial period, these ten days of waiting. The disciples were fully aware of that. And we are told how they passed those days: "These all continued with one accord in prayer and supplication." The Revised Standard Version of the N. T. renders it,

"All these with one accord devoted themselves to prayer."

They were in the Valley of Waiting. They had just come down from one mountain-top experience: the risen Christ had ascended into heaven before their very eyes. Another mountain-top experience lay immediately before them: the Holy Spirit was to descend upon them. Now here they were in the Valley between the mountains — the Valley of Waiting.

But don't let that word "Waiting" mislead you. The disciples weren't just sitting back waiting for something to happen. There was nothing passive in their conduct during these ten days. They were busy! And their busy-ness consisted in praying. They were devoting themselves to it.

They knew that the crises they were passing through were crises in their nation's life as well as in their own personal lives. The history of their people had been written around the crises, the turning-points, of their past. There had been the exodus from Egypt and the conquest of Palestine; the establishment of the monarchy under Saul and David;

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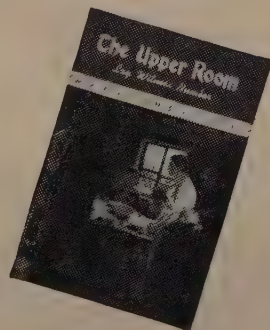
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the building of the Temple under Solomon; the fall of the two kingdoms and the captivity; the return from the exile and the rebuilding of the nation; then, finally, the coming of the Romans.

This had been the history of the people of Israel—a series of crises in the nation's experience, each crisis determining to a large extent the course of their future.

It had been the conviction of the prophets that God came in a special way at times of crisis. He came at these high points of history either to judge or to save. When the crisis had been brought on by the perverseness and hardness of heart of the people, He came to *judge*, to punish, to purge. When the crisis came on as a result of the faithfulness and uprightness of the people, He came to *save*, to bring blessing and prosperity. But whether in judging or saving, God *came*, in a special way, in times of crisis.

The history of Israel is not unique in this respect. Every nation's history is written around the high points of its experience. We remember the history of our own country by the crises it has gone through—the war for independence; the westward expansions; the series of crises over the slavery question leading to the supreme crisis of national disunity and civil war; our taking on the role of a colonial empire by the acquisition of territories from Spain; our emergence from the first World War as one of the few great powers; our emergence from the second World War as the mightiest, the most hoped-in and most feared nation on the face of the earth.

Our history is written around these great turning-points. And, just as surely as God came to the Israelites in their times of crisis, so has He come to us in ours. He has come, either in judgment or with salvation. He is with us now, in this time of national and international crisis — whether to judge or to save only His present prophets and our future historians will be able to tell.

An individual's life tends to follow the same pattern. A nation's high points make its history; the crises in a person's life make his biography. Our lives consist of a series of turning points, each of which determines to a large extent the course of our future.

A child's first day at school is one of these crises. How telling are the impressions made on the child by this event! The interest of the parents, the attitude of the teacher, the behavior of the other children in the class—all contribute to making this crisis either a constructive or harmful experience.

Then the child descends into the Valley of

Waiting. For twelve years or so he studies, takes part in the social and, perhaps, athletic life of the student body. Then comes the next mountain-top experience: graduation. A crucial turning point, indeed! From now on he will be, more or less, on his own. Will it be college, or will it be a job? Wise parents, together with other adult advisors, should help the graduate come to a decision. But the decision itself must be the boy's or girl's own. It is his — or her — future at stake, and parents will do themselves or their child no service by bullying him into a profession of their choosing. The decision a person makes at this time of crisis will do much to send him on his way to future success and happiness, or to future failure and discontent.

Perhaps the most significant of our personal crises is marriage. Marriage means the making of two persons one flesh. Not that man and wife lose their distinctive personalities—what a tragedy that might be if it were so! Rather, the making of two persons one flesh in marriage means that in some way, in *God's* way, a man and a woman — two bodies, two souls — are united and made one: one in name, one in love, one in will and aspiration. It means that, having forsaken and continuing to forsake all others, they shall cleave to each other so long as they both shall live. How important, therefore, is the wise and thoughtful choosing of a husband or wife! And how disastrous to choose a mate with whom you can never become *one* flesh!

The arrival of the first child is another turning-point of our lives, and so with each additional member of the family. The death of loved ones; serious accidents or illnesses; changes in occupation; moving from one home to another — all these are crises of our personal lives. And God comes at times of crisis; He comes to judge or to save.

We must bear in mind, though, that a crisis normally is of short duration. Starting school, being graduated, getting married — these take but a brief time in themselves. That tends to throw emphasis on the periods between crises, the Valleys of Waiting between the mountain-tops of our experience. How we shall fare in times of crisis will be determined largely by how we have acted in the Valley of Waiting.

The greatest event in the lives of the disciples of Jesus had just taken place: their Lord and Master had risen and ascended into heaven. Soon, in accordance with the promise, they were to receive the power of the Holy Spirit. Now here they were in the Valley of

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Waiting, experiencing the assurance and the joy of the crisis past and anticipating the power of the crisis to come. And they were devoting themselves to prayer.

Not that they spent the entire time on their knees—that isn't meant at all, although we may well assume that a large portion of those ten days was spent in the act of prayer. Rather, it means that they lived during those ten days in a constant sense of God's presence. Whatever they did, whether eat or sleep, work or play, they did in an unbroken awareness of the nearness of God.

And that, I believe is, for the follower of Jesus Christ, the way to live in every Valley of Waiting — in a continuous awareness of the presence of God, in the light of the high meaning of the crisis past, and in anticipation of the new vision and power of the crisis to come. Living thus with God makes each experience a new blessing and each future turning-point a blessed hope to await. Living with God makes every Valley of Waiting, even the valley of the shadow of death, life-giving and life-filling experience.

At times it gets dark and dreary, or dry and monotonous, in the Valley of Waiting: no excitement, no color, no spirit. Perhaps you are passing through such a dreary part of your Valley now. If so, look up! Lift up your soul! God is with you, with you now. He wants you to make Him your daily, hourly companion along the way. He can make your life really worth living, even here in the Valley.

And then, when the next mountain-top is reached, He who has been with you in the Valley will come in a special way. He will come to save, to give your life new direction

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and strength, to lead you in the paths of righteousness and peace and blessing.

This is His will. He wants to walk with you in the Valley so that His coming at the mountain-top will be not in judgment, but with salvation. Open your soul, your life to Him now. See what a difference it will make!



# ILLUSTRATIONS

JOHN H. JOHANSEN

## The Scar

*Text: Isa. 52:14b—"His visage was so marred more than any man, and his form more than the sons of men."*

This story is told about General John B. Gordon who was a candidate for the United States Senate in the state of Georgia, a few years after the termination of the Civil War. At that time, senators were elected by the state legislature. Serving in the legislature was an old soldier who had been a comrade of General Gordon's during the war. For some reason, he had come to dislike the general and he had decided to vote against him. The vote was taken by roll-call, and General Gordon was present and on the platform. When the old soldier's name was called, he rose to cast his vote against the man with whom he had fought through four long bitter years. Suddenly, his eyes fell on the ragged scar that marked the face of General Gordon, a scar that bore mute testimony to the valor and the suffering of the great leader. The soldier hesitated a moment, and then said quietly but with tense emotion, "I cannot vote against him; I had forgotten the scar."

There are many people today who have forgotten the scars. We have forgotten the brow dripping crimson under its thorny crown. We have forgotten the pierced side, the nail-torn hands. We have forgotten the claim those scars make upon our lives, and we have forgotten that the life of Christ, offered freely to all who will receive it, is a life for which a terrible price was paid.

## Heart Hunger

*Text: Matt. 5:6—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."*

The story is told of the French soldier who, after the defeat of his idolized Napoleon, gave himself to the monastic life in the Trappist order. With almost savage abandon he plied his new vocation. For years he never

spoke—silence being the additional vow of the order. Then, just before he died, the long terrible silence broke as a dam gives way before a flood. "The emperor—what became of the emperor?" he whispered to the brother who bent over him. And with the anguish of an unspeakable heart-hunger in his eyes, he was gone.

That sort of heart-hunger was meant to be satisfied, and it is satisfied by Jesus. Knowing how men would miss Him, how hungry of heart they would be without Him, He said, "I will pray the Father, and He shall give you another Comforter, that he may abide with you forever." As Susan Coolidge says:

"Every day is a fresh beginning:

Every day is the world made new;

You who are weary of sorrow and sinning,

Here is a beautiful hope for you."

## Like Little Children

*Text: Matt. 18:3—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."*

A man by the name of Penn was a florist in the city of Boston. He was the man who coined the slogan: "Say it with flowers." One morning there came into his store, three dirty, filthy little children, their faces streaked with tears. They did not say anything; they began to look around. Penn wanted to get rid of them if he could, so he went up to them and asked them what they wanted. One of the little boys said: "We want some yellow flowers." So Penn took them over to where they had some cheap, spring flowers, hoping that he could give them some of these and get rid of them. They looked at them and the little boy said, "Well, that isn't quite what we had in mind."

Then the boy went on, pointing to the girl who was with them, and said "Her little brother, Mickey, was killed yesterday while playing on the street. A truck came around the corner and hit him. The funeral is this afternoon. We got together," he said, "and we got all the money we could, and we've got eighteen cents. We've got to have yellow flowers because his sweater was yellow."

Penn left them and walked over to the other side of the store, where there was a great vase full of beautiful yellow roses, as expensive as anything in the shop just then. Turning back to the children, he said, "Strangely enough, I'm having a special on these today. They are eighteen cents a dozen. Shall I wrap them up and send them?" "Oh, no, no," they said, "Wrap them up, but we'll take them."

## A Contrast

Text: Luke 18:13b—"God be merciful to me a sinner."

In his story "A Doctor of the Old School," an Maclaren tells about a doctor McClure, who had spent himself on errands of mercy up and down the Urtach Glen. When he came to die, he would not let his friend Drumshugh read to him the comforting words from the fourteenth chapter of John concerning the many mansions. He insisted that he must read from the place which tells what God thinks of the penitent sinner who stood far off, smiting upon his breast and saying: "God be merciful to me a sinner." "That might have been written of me," the doctor said, "or of any other old sinner who has finished his course and has nothing at all to say for himself."

Isn't that what it comes to with all of us when we admit the truth about ourselves? In this story Jesus contrasts the Pharisee, puffed up like a balloon with complacency and pride, and the publican, whose humility and penitence express man's true attitude toward God.

"Jesus, Thou Joy of loving hearts!  
Thou Fount of life! Thou Light of men!  
From the best bliss that earth imparts,  
We turn unfilled to Thee again.

"Thy truth unchanged hath ever stood;  
Thou savest those that on Thee call:  
To them that seek Thee, Thou art good;  
To them that find Thee, all in all."

## A Good Conscience

Text: 1 Peter 3:16a—"Having a good conscience."

Robert Southey, the English poet, wrote "The Inchcape Rock." It tells of a bell buoy placed over a rock which was hidden beneath the waves. The motion of the waves rang the bell and many a fisherman was warned and kept his boat away from that rock. But one day Ralph the Rover cut the fastening of the warning bell in sport. Months later, returning in a vessel laden with the treasures he had gathered, he drew near the shore. A fog obscured the view. Then Ralph longed for the Inchcape bell. But no warning bell was heard, and his life and treasures were lost on the rock from which he had cast it away.

The conscience is the warning bell of the life, and when it becomes soiled and deadened, or when we cut ourselves adrift from it, there can be no warning when we most need it.

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"Good-bye," I said to my conscience;  
 "Good-bye for aye and aye";  
 And I put her hands off harshly,  
 And turned my face away.  
 And conscience, smitten sorely,  
 Returned not from that day.

But a time came when my spirit  
 Grew weary of its pace,  
 And I cried, "Come back, my conscience,  
 I long to see thy face."  
 But conscience cried, "I cannot,  
 Remorse sits in my place."

## The Joy of the Lord

*Text: Isa. 35:10b—"They shall obtain joy and gladness, and sorrow and sighing shall flee away."*

Dr. A. J. Gordon one time met an old man going up to the house of the Lord and he said to him: "My friend, you seem to be very happy and cheerful for an old man."

"I have a right to be, and good reason for it," said the old man. "But," replied Dr. Gordon, "everybody is not so happy; why should you be?" "Because I belong to the Lord," said the old man. "Well, what about old people who don't belong to the Lord; are they not happy, too?" Dr. Gordon asked.

"No, not one," replied the old man as his form straightened and something like inspiration lit up his face. "Listen, please, to the truth from one who knows; then wing it round the world, and no man of three-score years and ten will be found to dispute it: 'The devil has no happy old men!'"

But this is the word of the Lord God Almighty, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." There is no joy like unto the joy of the Lord!

## Forgetting God

*Text: Isa. 1:3—"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."*

Robert Laidlaw tells the story of an Army Scripture Reader in a British camp during the Second World War, who had a young man come to him in desperate spiritual need. Seeking to help him, the Reader took him to John 3:16 and asked him to read the great text. Trembling all over with a sense of sin, he started: "For God so loved the world, that he gave his only forgotten Son, that whoso-

ever . . ." "Wait a minute," said the Army Reader, "You've made a mistake. Read it again." So the young fellow began again: "For God so loved the world, that he gave his only forgotten Son, that whosoever . . ." "You've made the same mistake again," said the Army Scripture Reader. "Oh," pleaded the young fellow, "I'm sorry; it's my tears, sir. I'll try again."

Blinking and looking hard at the text, the lad commenced once again, "For God so loved the world, that he gave his only begotten Son . . ." The soldier paused. "No, sir," he remarked, "I was right the first time. He has been forgotten for nineteen years in my life. But, thank God, He shall be forgotten no more! He shall be God's begotten Son. Come into my heart, Lord Jesus."

"Into my heart, into my heart,  
 Come into my heart, Lord Jesus;  
 Come in today, come in to stay,  
 Come into my heart, Lord Jesus."

## The Cross An Act of God

*Text: II Cor. 5:19—"God was in Christ, reconciling the world unto Himself."*

Many years ago, a popular New England preacher went out west to preach to the Indians. He selected for his first sermon one that had greatly moved a Boston congregation. It was a simple and pathetic description of the sufferings of our Lord on the Cross. To his surprise and disappointment, his audience was not in the least affected. They were familiar with scenes of suffering. They had witnessed many warriors die in torture, bravely and stoically.

The preacher came a second time, with a sermon that also had charmed his New England audiences. Its theme was the greatness and majesty of God. But his words seemed feeble to his primitive listeners. They had heard the voice of the Great Spirit in the thunder; they had seen his power in the tornado, and His majesty in the mountain peaks and the starry heavens.

Once more the preacher came back; and this time he moved his audience. He combined the two sermons into one. He told them that the Great Spirit who spoke in the storm and flashed in the lightning was the very same who came in love and pity to His children; that it was none other than He who hung upon the Cross; that the tears and bloody sweat of Gethsemane arose from the very heart of God Himself. That was a new idea, a tremendous thought. No wonder his hearers were stirred.

The essential thing to remember about the cross is that it is God's act, not a man's. "God loved the world that He gave His only begotten Son." God's love, not His anger, is the moving cause. It is God who takes the initiative, God who provides the sacrifice, God who shares the suffering. The Cross reveals a new lineament to God's character, as it glimpses Him, and reveals the great mystery of God's eternally wounded heart. It has always been there—"The Lamb slain from the foundation of the world"—but now it is revealed in power.



## Today's Lessons

*Organ:* "Cantelene"—Barnes.

*Call to Worship:* "Let all those that seek Thee, O Lord, rejoice and be glad in Thee; let such as love Thy salvation say continually, The Lord be magnified."

*Hymn:* "Beautiful Saviour! King of Creation!"

*Psalm:* 40, responsively.

*Hymn:* "Jesus, Saviour, Pilot Me."

*Scripture:* Luke 14:7-35. Luke 18:13-17; 18-27.

*Hymn:* "Great God, From Whom All Blessings Flow..."

*Meditation:* The wise, faithful, and consecrated human, regardless of station in social or economic life, knows that life is a Divine-human partnership. How willing we are to exercise every gift bestowed upon us by a loving Creator, all we know how to do, all we may be expected to do,—when we realize

and keep in mind that we can count on supernatural power to crown our efforts, and reward our toil of mind, body, and spirit.

The perfect expression of this Divine-human partnership and cooperation is found in one of the gems of Jesus' parables, though its luster has been somewhat dimmed by the more familiar Parable of the Sower. In this brief, simple story, Jesus pictures a man happily and expectantly casting the seed into the ground, and having tended it, going unconcernedly about his other duties and at night lying down to quiet sleep, sure that great supernatural forces—aligned with him and his efforts—will now take over the enterprise, out of his keeping, and will in due time bring the project to fruition. For the seed groweth up, "he knoweth not how!"

Is not this demonstration of partnership one of the purest joys and one of the most amazing adventures known to man? Which of us but feels, every day we live, the germination of some seed implanted in our hearts by the Holy Spirit? We call them intuitions, flashes of insight, promptings, leadings, impulses, urges, desires, and capture the glory of the day in our zest to obey and tend, as we are directed. God plants a germ of happiness within our reach in the form of a desire to do this or that, and the success lies within ourselves. We can make it into a curse or a blessing.

Our Divine-partner can take a sorrow lurking in the secret place of our hearts and by the work of His grace make it bear fruit, not of bitterness or envy of others, but of chastened and understanding sympathy. This Divine-partner may set a complete stranger in our path who may live to be a most vital influence in our life work. We pick up, seemingly by chance, a book, leaving others untouched and unread, and this book may set our lives ablaze with impulse to great and creative living. Of course, some sour things come our way, but those of us conscious of our Divine-partnership have learned that "God has provided a way to rise above brief obstacles," and we are confident that even the most sour, untoward and repugnant experiences can, under God, yield a harvest of blessings such as we could not foresee or dream of.

When we learn believingly, patiently, obediently, the secret of working with God, we are on the way to the highest form of accomplishment in life, a rich and bountiful harvest of blessings, gleaned from the hard or simple, the irksome or pleasant, lessons of each hour.—Rev. George J. Jeffrey, Glasgow, in *The Expository Times*.

*Hymn:* "How Gentle God's Commands."

*Reader:* "The Great Teacher," Frances Ridley Havergal.

Sometimes the Master gives to me

A strange new alphabet;

I wonder what its use will be,

Or why it need be set.

And then I find this tongue alone

Some stranger ear can reach,

Of whom He may commission me

For Him to train or teach.



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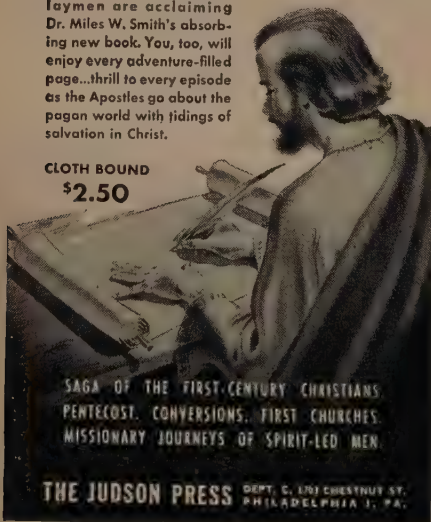
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A lesson hard and new  
I often find that helping them  
Has made me learn it too.  
Or, had I learnt it long before,  
My toil is overpaid,  
If so one tearful eye may see  
One lesson plainer made.

*Hymn:* "Lead Us, Heavenly Father, Lead Us."

*Prayer and Benediction.*

*Organ:* "Postlude in G Minor"—Ashford.

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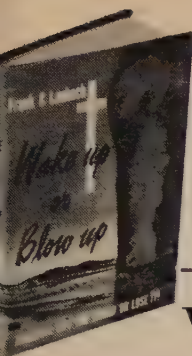
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**TRUTHS FROM A MINISTER'S LIBRARY.** By Wilbur Smith. Wilde, \$2.50.

This is a random collection of essays, most of them having been radio broadcasts. The list of subjects is varied. Its appeal will depend upon one's tastes—*W. R. Siegart.*

**POSITIVE PROTESTANTISM.** By Hugh Thompson Jr., Jr. Westminster, \$2.50.

Contrary to what some believe, protestantism is not identified by what it is against, but by what it believes. It is a return to the apostolic faith and the spell of Christ. Protestantism is the evangelical conscience of Christianity. It needs positive action and positive message. The message in this book could be widely read and pondered.—*W. R. Siegart.*

**R. JONES, MEET THE MASTER.** By Peter Marshall. Revell, 192-p., \$2.50.

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**WHAT IS CHRISTIANITY? AND OTHER ADDRESSES.** By J. Gresham Machen. Erdmans Pub. Co. 317-p., \$3.00.

This volume contains a selection of the most important addresses made by Dr. Machen, 27 in number, during the last 25 years of his life which ended so suddenly in 1937. Many of his very able books maintain their strong influence today, and it is a fine service rendered by the publishers to give us his equally able addresses in printed form. He was a great Christian, a deep thinker, and a splendidly clear and logical expounder of Christian truth. His writings are of permanent value. They ought to be read widely, over and over again.—*Paul H. Roth.*

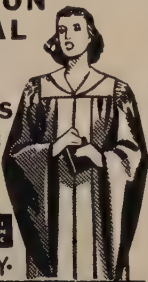
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Sunday, May 20, 1951, was designated by President Truman for special observance of "I Am an American" Day. (Washington, March 12, 1951).

in the King James Version of the Bible. The pages are double-column, and the arrangement is alphabetical. The results of critical scholarship are made use of but the viewpoint is evangelical and positive. The scholarship is competent, and the treatment is non-technical and practical. The book should be an exceedingly convenient and usable help to all Bible readers.— *Paul H. Roth.*

**THE IDEA OF DEVELOPMENT OF THE SOUL IN MEDIEVAL JEWISH PHILOSOPHY.** By Philip David Bookstaber. Maurice Jacobs, Inc. \$2.00.

In pedantic mouthing of words Bookstaber seems to forget that the medieval Jewish philosophers, although not deeply profound and inclined to mysticism, were aware of the fact that they began and ended with God. For he concludes this study with an individualistic and humanistic view of each man's responsibility. While he states that this will eventually lead to peace and good-will, he forgets that without God it can degenerate into anarchy. Some who are called religious leaders seem to forget religion.— *W. R. Siegart.*

**THE THEOLOGY OF ALBERT SCHWEITZER FOR CHRISTIAN INQUIRER.** By E. N. Mozley. Macmillan, \$2.00.

From Dr. Schweitzer's works the author has gleaned essentials of the famous missionary's theology. Within the limits the task has been well done. There is an epilogue by Dr. Schweitzer himself on the Kingdom of God, closing with these significant words: "The Spirit of God will only strive against the spirit of the world when it has won its victory over that spirit in our hearts."— *W. R. Siegart.*

**BOOKS RECEIVED IN REVIEW:**

"Public Relations Manual for Churches," Stanley I. Stuber, Doubleday, \$3.00, 284 pp., is a "How To . . ." volume, from "how to keep the name of the local church before the public," "how to handle criticism," down the list to "how to make the best use of the radio."

"Church Use of Audio-Visuals," Howard E. Tower, Abingdon-Cokesbury, \$2.50, 152 pp., author is director of the Audio-Visual Dept., Div. of the Local Church, Methodist Board of Education, and volume is designed to bring help in situations or problems which can best be handled through use of audio-visual materials—slides, filmstrips, motion pictures, or recordings.

"Gambling, Should It Be Legalized?" by Virgil W. Peterson, Operating director Chicago Crime Commission, Chas. C. Thomas, Publisher, No. 98 American Lecture Series in Public Protection, 158 pp., \$2.75. Factual information "affords *uncontrovertible proof*" that the existence of organized illegal gambling in any community is incompatible with existence of good government in that community."

"This Same Jesus" (Doctrine of the Holy Spirit) by J. Campbell Jeffries, Exposition Press, 100 pp., \$3.00, 3-chapters, The Holy Spirit In The Gospels, The Holy Spirit Operating Within the Disciples, The Activity of The Holy Spirit Is Christianity.

"Strengthening the Spiritual Life" by Nels F. S. Ferré, 63 pp., \$1.00, Harper; helpful counsel on greatest subject in the world today, *Prayer* and Growth toward God, based on experience.

"On Guard," Joseph R. Sizoo, Inspirational Reading for Every Day in the Year, pocket size for use to armed service personnel, Garden City edition of Macmillan publication. (No price given).

"Pastoral Prayers," by Ernest Fremont Tittle, 108 pp., \$1.50, Abingdon-Cokesbury, 70 pastoral prayers, general prayers, prayers for special days, special subjects and occasions, the Church Universal, etc. If any of us falter in our PRAYING as pastors, here is helping hand fraught with grace divine.

"The Secret of God," by Robert D. Hershey, Muhlenberg Press, 162 pp., \$1.75, a source of seed thoughts for sermons on the Christian Faith, as compared to teaching on morals and ethics. "Faith says to us, here is what God has Done for you;" "Ethics says, here is what you should do!"

"Today Is Mine," Day by Day Devotionals, by Thomas Curtis Clark, 373 pp., \$1.50, authors of devotions and prayers are indicated for each month of the year in 8-page index in back of volume.

#### CHILDREN'S SERMONS, WORSHIP PROGRAMS, YOUTH LEADERSHIP:

*A Year of Children's Sermons*, by Joseph A. Schofield, Jr., W. A. Wilde, 219 pp., \$1.75.

*Dynamic Worship Programs for Young People*, by Estitia W. Wood, Wilde, 198 pp., \$1.75.

*Adventuring Into the Church*, by Lewis A. Convis, Harper, 185 pp., \$2.50, a program for preparing young people for Christian living and church membership.

*Right Here, Right Now*, by Margaret T. Applegarth, Harper, 269 pp., \$2.75, 28 complete worship services to be used by Church workers who speak, teach or lead meetings of adults and young people.

*Understanding the Books of the Old Testament*, A Guide to Bible Study for Laymen, edited by Patrick Carmichael, 173 pp., \$2.50, Knox Press.

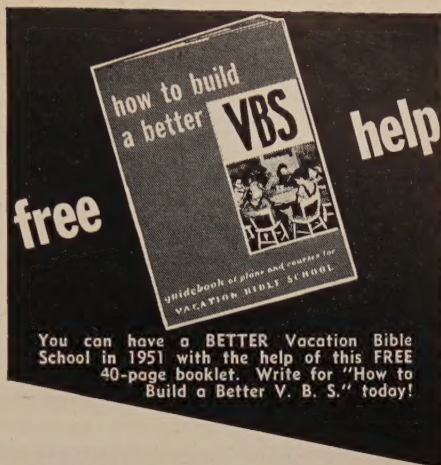
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*From page 116)*

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espoused those movements. If you have a great and noble idea don't try to be different in your espousal of it. Try to be human. It will win far more adherents. ("By the grace of God I am what I am... I labored more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. 15:10.)

## Messenger of Lord God of Hosts

(From page 114)

spiritual temperature would rise. With shame I confess that I have fallen short, but it is the ideal to which I cling. Can men say that in us they see the likeness of the Master? Do they take notice of us that we have been with Jesus? There can be no religious leadership without religious experience on our part. This is the explanation of the first part of the Acts of the Apostles. The Disciples were going out to work for the Saviour. "Ye shall be witnesses unto me. First, here in Jerusalem, then all over Judea, then up in Samaria, and then unto the ends of the earth. But you are not ready yet; wait here at Jerusalem until you be endued with power from on high."

These are the sources of our authority. We are messengers of the Lord of Hosts.

### III

But why dwell on these things? To the ministers this is old stuff. To the laity it may be meaningless. I suppose the answer must be that everyone of us feels sometime the need to open a window in our heart and speak without reserve of those things which we feel most deeply. One of the most illuminating things that I have ever read about Francis Asbury is the passage in which he tries to tell the foundations on which his ministry rested. "I will tell the world what I rest my authority upon. (1) Divine authority. (2) Seniority in America. (3) The election of the General Conference. (4) My ordination... (5) Because the signs of an Apostle have been seen in me."

We not only wish to give expression to our own feeling in this matter. We desire to sound forth the call of God. It is not our privilege to call men to this work. We can only explain its nature and urge men to answer it.

We would bear witness to the greatness of this work. I remember a few years ago how the world received the news that Roosevelt, Churchill, and Stalin would meet. The whole world wondered what they would say to each other and what they would say to the

# APRIL, 1951

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world. Let us make no mistake, however, as important as the pronouncements of "The Big Three" were, the things which we are to preach from our pulpits are of greater importance. Ours is the supremely important task. As B. H. Carroll said, "I magnify my office, O my God, as I get nearer home. I can say more truthfully every year, I thank God that He put me in this office; I thank Him He would not let me have any other; that He shut me up to this glorious work. And when I get home among the blessed on the banks of everlasting deliverance, and look backward toward time and all of its clouds, and sorrows, and pains, and privations, I expect to stand up and shout for joy, that down there in fog and mist, down there in the dust and in the struggle, God let me be a preacher. I magnify my office in life; I magnify it in death; I magnify it in heaven; I magnify it, whether poor or rich, whether sick or well, whether strong or weak, anywhere, everywhere, among all people. Lord God, I am glad that I am a preacher, that I am a preacher of the glorious gospel of Jesus Christ."

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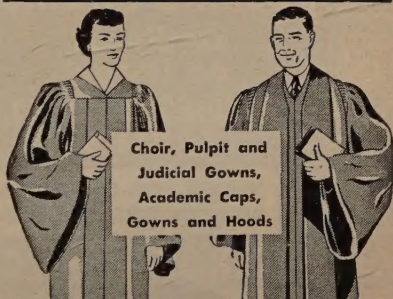
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